



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Stanford University Libraries



3 6105 119 316 706

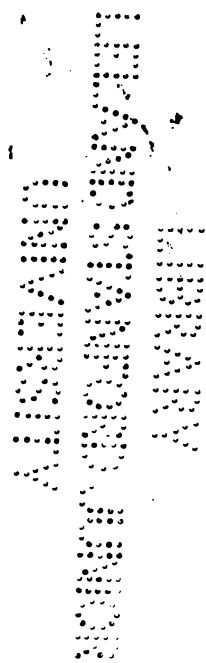
002108

M257

v.1

**PRINTED FOR THE MALONE SOCIETY BY
CHARLES WHITTINGHAM & CO.
AT THE CHISWICK
PRESS**

THE INTERLUDE OF JOHAN THE EVANGELIST



THE MALONE SOCIETY
REPRINTS

1907

†

This reprint of *Johan the Evangelist* has been prepared
by the General Editor and checked by Arundell Esdaile.

Dec. 1906.

W. W. Greg.

103407

THE entry 'Iohn Evangelist. I[nterlude].' is found in the list of plays appended to the edition of the *Old Law* printed for Edward Archer in 1656, and the same title, without the description, appears in Kirkman's lists of 1661 and 1671. Langbaine in 1691 also gives the title, adding: 'a Piece which I never saw.' Gildon, however, in his revision of the latter in 1699 remarks: 'The Title page of this also shews the Subject Divine,' an allusion to the woodcut on the first page which proves that he must have had a copy in his hands. The title is repeated without further information by subsequent writers down to Chetwood, who published his *British Theatre* anonymously in 1750. Here, under the heading 'Plays Wrote by Anonymous Authors in the 15th [should be 16th] Century,' we find the entry '*Johanne the Evangeliste, an Interlude, 1566.*' There is, however, no reason to suppose that the entry is based on any independent authority, or that the date given is more than a guess. Chetwood added dates to most plays, and they are in many instances manifestly fictitious. His entry of the present piece was copied in all subsequent lists (D. E. Baker in 1764 adding '4to') down to Halliwell; Hazlitt omitted it. It may be confidently assumed that no bibliographer since Gildon had set eyes on the play.

In the spring of 1906 the discovery was made in a library in Ireland of a volume of early plays, among which was the interlude of *Johan the Evangelist*. The plays were sold at Sotheby's on 30 June, when the present piece fell to the British Museum for the sum of one hundred and two pounds. Its press mark is C. 34. i. 20.

The play is in quarto, undated, but bearing in the colophon the name of John Waley. This printer was engaged in active

business from 1546 to 1586. The catalogue of the British Museum assigns the edition to c. 1565 on general grounds of typographical style, but the fact that, contrary to his action in the case of *Youth and Wealth and Health*, Waley does not appear to have entered the piece on the Stationers' Register, may suggest a date before July 1557. It is not improbable that parts at least of the play were written at a considerably earlier period.

There is, indeed, evidence that an earlier edition, if not an earlier version, existed, for on 8 Nov. 1520 an Oxford bookseller recorded in his accounts the sale of '1 saint jon euuangeliste en trelute 1[d.]' (*Day-Book of John Dorne*, ed. F. Madan, Oxford Historical Society's Collectanea, 1885).

The present reprint aims at following the original in all essential respects. It should, however, be said that it has proved impossible in practice to distinguish consistently between 'u' and 'n' in black-letter texts. These have therefore been treated as being in form identical, and have been differentiated in the reprint according to the apparent intention of the author. No authority is claimed for this distinction, and if anyone should desire to read 'indicat' in l. 225, no serious objection need be raised. Appended is a list of such readings in the original (not being matters of punctuation) as appear to be due to errors of the press, including likewise a few typographical irregularities which have been set right in the reprint. The type in which the original is printed is the usual black-letter of the period, of the size known as English (20 ll. = 95 mm.). It may be mentioned that the ornament inscribed 'aue:mar', which appears on the right hand of the title-page, is also found in the Britwell *Everyman* printed by Skot.

IRREGULAR AND DOUBTFUL READINGS.

4. w (the superscript letter is indistinguishable)	325. brn (bin)
13. raupsthet	369. astar
74. A rede.	384. hane (?)
105. fedynng (leding)	398. coupfell (countell)
124. Jes (Des)	417. wyfe ;
155. affaye (?)	430. Jes (Des)
165. Engenio. (?)	455. sensualye
180. losse (luste ?)	478. kue (?)
236. infyrmacyon	564. syte (syte ?)
255. auy (?)	570. perable
263. talled (?)	586. dispyled
265. respyded	600. than (that)
268. knane (?)	611. fythed (tythed)
302. Hall	624. owe (lowe ?)
319. Eugenie.	645. worlde (worfe ?)
	649. pnbycan (?)

It may also be noted here that in the following words the 'w' belongs to a different fount from that usually employed: 87 **with**, 233 **with**, 286 **wyll**, 384 **and thowowe**, 629 **wherfore**, 649 **was**.

LIST OF CHARACTERS.

Saint Johan the Evangelist.	Actio.
Eugenio.	Evil Counsel.
Irisdision.	Idleness.

It is not clear whether l. 1 is intended as a speaker's name or as a head-title, but it seemed best to include it in the numbering. The probability is that the first speech belongs to Irisdision.

Here begynneth the
enterlude of Johan
the Euangelyst.



At RECTO.

17 Saynt Johan the Euangelyst.



Omne ans te omne desiderium meum
Et gemitus meus non est absconditus
The sweetest lyfe souerayn in this world is som
Is to haue medytacyon of our lord Iesus
Very contemplatyue god / worshypped thus
Bethyng in the soule / without any speche
God tendeth ryght moze the prayer with the hert of vs
Than the prayer of the mouth / the terte dothe teche
In medytacyon who so hath forfence
The mouthe can not expresse the thoughtes of the herte
That holyst fruytyon is of so hye intellygence

Thus yf ye wyll be stedfaste and trewe
Jesu wyll than with his grace you reuewe
To that lordes blyss ye shall come all a
Qui uiuit per infinita seculorum secula.

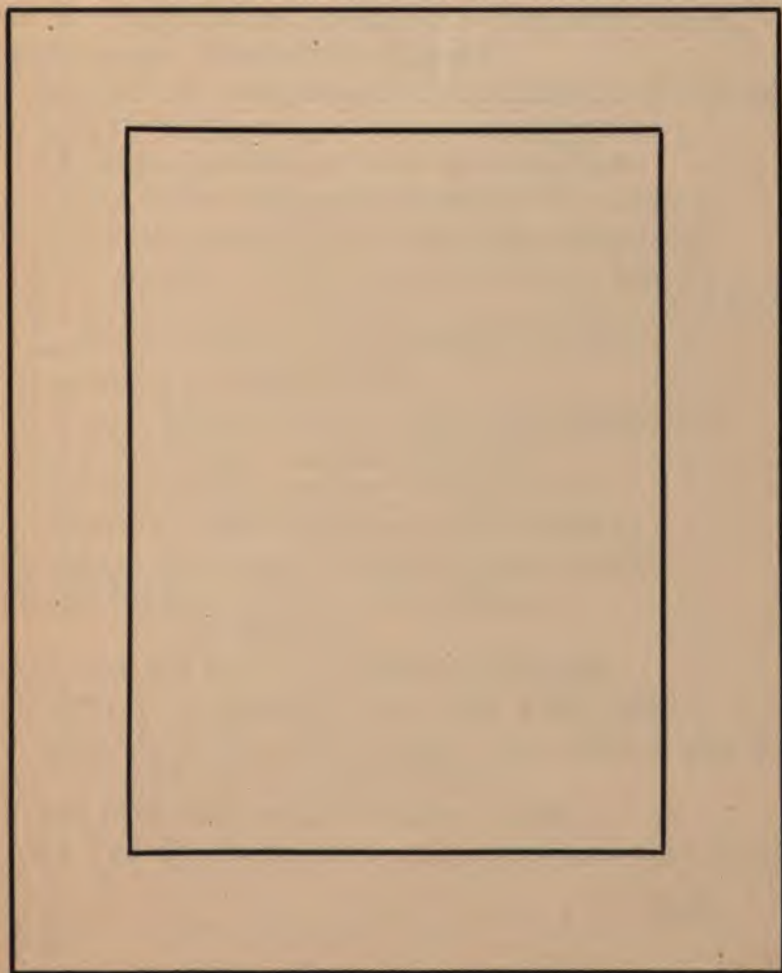
Amen.



Thus endeth the Enterlude of Saynt Johan
the Euangelyst. Imprinted at London
in foster lane by John Waley.



¶ Here begynneth the
enterlude of Johan
the Euangelyst.



1. The first part of the document is a list of names and addresses of the members of the committee.

† Saynt Iohan the Euangelyst.

Domine ante te omne desiderium meum
Et gemitus meus non est absconditus
The swetest lyfe souerayn in this world to som
Is to haue meditacyon of our lord Iesus
A very contemplatye god / worshypped thus
Bethynkyng in the soule / without any speche
God tendeth ryght more the prayer with the hert of vs
Than the prayer of the mouth / the texte dothe teche
In medytacyon who so hath forfence 10
The mouthe can not expresse the thoughtes of the herte
That holpest fruytyn is of so hye intellygence
As it rauysseth the soule in to a blessed deserte
It feleth no erthly thyng vnto the tyme it reuerte
Thus fared Magdaleyne whan Martha complayned
She herde her not / in god her herte was so experte
Nor the aungell at the sepulcre / loue so her constrainned
The cause why I reherce you the holy medytacyon
For it is myne exercyse expresse
Who so wyll labour in this / must se his habytacyon 20
Be solytary in soule / of great quyetnesse
Therfore euer to the churche I do me dresse
Rest / reuerence / and worshyp ther in shulde be
With cryeng on Chyrt / and our synnes confesse
Beati qui habitant in domo tua domine.

† Eugenio.

¶ Qui cum deo patri / graunted by the pope
A thousand foure hundzed / and neuer a day lesse
That hath herde this noble sermon / and thereon doth hope
A pena et culpa / here I them relese 30
Is it not pyte suche a pulpet man to lese
I praye you syr let vs here more of youre pope holynes

A.ii.

For me thynke I haue herde you preche of this at Poules
Irisdision. (crosse)

¶ Whome call you pope holpe.

¶ Eugenio.

¶ Suche a foole as thou art that clappest euer in diuinite

¶ Irisdision.

¶ All vertues people to commende is my propertie.

¶ Eugenio.

40

¶ Than is Caton false / and that he endytes
For he sayth (Nec te collaudas / nec te culpaberis ipse)
Great laudacyons loueth these hypocrytes
(Qui se colaudat) &c.

No more to you at this tyme
But vnderstande you this latyne.

¶ Irisdision.

¶ Ye syr I trowe.

¶ Eugenio.

50

¶ Responde tunc domine doctor clericorum
But syr knowe you any iustes of corum.

¶ Irisdision.

¶ Why so?

¶ Eugenio.

¶ A felowe of myne was take with a Cuculozum
For a cupple hoxles he stole in an euenynge.

¶ Irisdision.

¶ What wolde ye haue me do in that case.

¶ Eugenio.

60

¶ Sursum corda for hym to synge
Ye shulde haue well why.

¶ Irisdision.

¶ I can not synge.

¶ Eugenio.

I No fyr ye shulde but make a spyynge
Under a perche / lokyng vp towarde the skye.

✠ Iridision.

I Without god be thy frende / y^e same deth shalt thou dye

✠ Eugenio.

Mary I beshewe his herte that so can prophesye.

70

✠ Iridision.

What is thy name?

✠ Eugenio.

A rede.

✠ Iridision.

Eugenio I trowe the same.

✠ Eugenio.

A fyr the deupll styrke of thy hede
Horeson who taught the so ryght to rede
I trowe some yuell spyryte be within the.

80

✠ Iridision.

In the cyte of Hierusalem that is so called
I feare thou wylte neuer come to that holy Syone
That with twelue precyous stones is surely walled
Full strypte is the waye thyder to gone
And in to that castell entrynge is none
Without thou acquaynte the with two porters before
Hope is the fyrst / and Faythe the other one.

✠ Eugenio.

Lo so gostely he prateh euermore
Ye dare not coughe your conscience is so holy
But I pray you shewe me before
Which is the way to yonder castell ye prayle so greately.

90

✠ Iridision.

Ouer the mede of mekenesse marke thou the waye
Chan to the pathe of pacence shalt thou passe

A.iii.

In to the lande of largenes holde for the laye
And in the lane of besynesse loke thou not backe
Than measure in a marſhe / a fayre maner haſte
100 Reſte there hardely / and abyde all nyght.

✠ Eugenio.

¶ May that I wyll not by this lyght
But what calleſt thou this way.

✠ Iriſdiſion.

¶ Via recta / fedying to lyfe
So Dauid named it in his daye
(Spes mea ſtetit in via recta)

✠ Eugenio.

¶ Paſſeth all men by this iourneye.

110 ✠ Iriſdiſion.

¶ May / and the more pytie verely I ſaye.

✠ Eugenio.

¶ What be they that goo that waye moſte.

✠ Iriſdiſion.

¶ They that be entpyred with the holy gooſe
As innocentes and virgins.

✠ Eugenio.

¶ Hary I knowe none ſuche in all this coſte.

✠ Iriſdiſion.

120 ¶ They that goo thyder muſte be (Gratia electi)

✠ Eugenio.

¶ Why is there no other way but this.

✠ Iriſdiſion.

¶ Jes on the leſte ſyde another there is
That is called (Via obliqua et via circularis)

✠ Eugenio.

¶ And whyder draweth this.

✠ Iriſdiſion.

I Euen ryght to dethe
Who so walkes that way hym selfe he flethe. 130

✠ Eugenio.

I Syr who gothe that way so yll.

✠ Iridision.

I All they that worketh the deuels wyll
As (Omnes iniqui in circuitu impii ambulantes)

✠ Eugenio.

I Thou arte a lowler by my trouthe I warrantes
Howe many by pathes be in that waye.

✠ Iridision.

I Syre scoze and odde I saye. 140

✠ Eugenio.

I Than one can not sayle where he go by nyghte or daye
But may a man go to the stewes that waye
At his pleasure yf he lyst to playe.

✠ Iridision.

I It bynges men to the seete of rusfull araye
The lady of confusion lyeth therin
That Babylone is called / she is the ende of all synne.

✠ Eugenio.

I Whiche way costeth that countray. 150

✠ Iridision.

I To an yle in the north I saye
(Ab aquilone pandetur omne malum)

✠ Eugenio.

I That is the fyrst place that men shulde assaye
Whether it be hedged or walled.

✠ Iridision.

I With bowes and trees it is meruaylously paled
There groweth the elders of enuye
Staked with pryde full hye 160

And the byeres of bakbytyng with wrath wretched aboute
Full of slouthy busshes and lecherous thornes dye
With glotonous postes / and couetyse rayled throughtoute
And at myscheues gate many dothe in ronne.

✱ Eugenio.

¶ And where do they all become.

✱ Irysdysyon.

¶ Downe to the dongyon where the deuyll dwelleth
Lucyfer that lothly lord that is in bale blysses

170 There is wo vpon wo / as Chyist vs telleth
All that may dysease and nothyng please / euer restlesse
There is froste / there is fyre
Hope is losse and her desyre
There care hath no recouer
Without pytie there is payne
To crye for mercy it is in vayne
For grace is gone for euer
(Finit tormentorum suorum
Ascendit in secula seculorum)

180 Lo thus hath losse wedded confusyon
Lucifers doughter dampnacyon
In hell to haue herpytage
(Septum dominium peccati est mors)

✱ Eugenio.

¶ In sayth that is a knauyshe way to walke
Nowe a whyle of some myrthe let vs talke
For I forsake that passage.

✱ Irysdysyon.

¶ Nowe farewell sye and haue good daye

190 For I must goo another waye
Forget not my reasons sage.

✱ Eugenio.

What wyl ye goo your way
 Ye haue done a fayre iourney to day
 It is tyme for to be walkyng
 For I am wery of your talkyng
 Lo syrs he spake full holply
 But yet I beshetwe hym for all his clergy
 He may well be called witlesse syr wyl
 For I trowe his brayne is stedfast as a wyndemyl 200
 But nowe well remembred by bokes Amromes
 I wolde haue a playster for all harmes
 Some saye wenche to lye in myne armes
 That wolde auoyde all stryues
 It were to me / administrate nos
 Et restaurate nos / also comfortate nos
 Ye / and somtyme I wyl take mennes wyues
 For cokolde makers hath merper lyues
 Chan they that do all the coste
 As to wedde at the churche doze / and there to be swozne 210
 Perhap her husband shulde haue an hozne
 Chan may he curse the tyme that euer he was bozne
 For all the loue is losse
 Clerkes say that of wedlocke god that knot doth knyt
 And yet women do venter to breke it
 For though they soules shulde lye in hell pyt
 They wyl vse that soyr werke
 And yf they so dye
 Atropos cometh full todeynly
 And oz they beware full slyly 220
 He ledeth them downe in the darke
 The curtesye of Englande is ofte to kys
 And of it selfe it is lechery where pleasure is
 All yonge folke remembre this

Intentio iudicat quenquam
So great delyte thou mayst haue therin
That afoze god it is deedly synne
But farewell / yonder cometh syr Wyllyam of trentram.

✠ S. Johan the Euangelyste.

- 230 ¶ That lord whiche is princypall
Conserue and kepe this congregacyon
And couer you with his mantell perpetuall
After that ye do passe with dethes vyltacyon
This prince bynge you to that holy nacyon
Where loue dothe dwell with virgynyte
And to gyue you playne infyrmacyon
In that realme dwelleth the holy trynYTE
I am Johan / that presently dothe apere
Called the grace of god by interpretacyon
240 And of my doctryne yf ye lyst to here
Whiche can I shewe you of Christes incarnacyon
And of his passyon / for verely I was there
I sawe hym hange on the crosse on hye on hye
His mother and I stode there vnder
And I herde whan he cryed Hely Hely
And sawe Longes Smyte his herte a sonder
His lawes to the people wyll I preche
And all that euer do folowe me in peace
The kyngdome of heuen theyr soules shall reche
250 There haupng ioye that neuer shall cease
But nowe the trowe loue that we shulde to god owe
Whan gyueth it to rycheffe that is mutable
Full soze they wyll it repente I trowe
That euer they were of mynde so vnstable

If any man wyll haue rycheſſe goodly
I wyll haſtely agayne be here
And therof he ſhall haue gladly
At all tymes I wyll hym chere
My commynge hythere was for youre furtheraunce
And nowe I leaue you in goddes gouernaunce.

260

Actio.

¶ Nowe mery myght you be
Who was that that called me
So erly to daye
One reſpyded me with a bolle of water
Here was a ſhreuðe mater
Sodaynly one to aſtraye
It was ſome knaue my brother
Beſhrewed hym and none other
For that araye
I was faſte a ſlepe
Tyll I felte the wete
Full ſtyll I laye
He brake myne olde cuſtome
For I wolde haue layne tyll noone
And than haue ryſſen to playe
But nowe to the purpoſe
For by the faythe that nowe goſe
I loue to goo gaye
And with other mennes wyues
That be wanton of lyues
Ofte do I ronne awaye
And where ſo euer I go
One good condycion haue I to
I vſe neuer trouth to ſaye
Alſo I haue a great diſeaſe yf ye wyll me leue

270

280

B.ii.

Euen here syys in the bottom of my sleue.

✠ Eugenio.

¶ By god sye and I do laye a playster to your cote
290 I wyll heale it I dare lay a grote.

✠ Actio.

¶ Eugenio / fro whence come you.

✠ Eugenio.

¶ Fro thence that ye were spoke of ryght nowe
Ye shall haue an offyce.

✠ Actio.

¶ What is that I pray you tell me.

✠ Eugenio.

¶ By my sayth ye shall be hangeman of Calys
300 Therto ye be appoynted verely.

✠ Actio.

¶ Than the fyrste man that shall be hanged shall thou be
For I tell the I wyll begynne with the.

✠ Eugenio.

¶ Nay sye / but herke what I shall the say
Here was one late this same daye

That dysprayed rycheffe worldly

He sayd he that dothe forsake prosperytie

And take hym to wylfull pouerte

310 He shall haue ioy eternally.

✠ Actio.

¶ What was he?

✠ Eugenio.

¶ A doctour as semed me

He spake as holply

As though god had ben his cosyne.

✠ Actio.

¶ He but was he not myred with hypocrisy.

✠ Eugenie.

I No man / he spake so goodly
He had almoste chaunged my mode
I had thought to gyue awaye my goode
And than aske my selfe for charytie.

320

Actio.

I Why woldest thou haue brn so wytty
Naye thou arte a foole and thou wylte for any eggynge
Gyue away thyne owne good and goo thy self a beggynge
For so wyl not I do yet trust me.

Eugenio.

I Syr he promest moste largely
That I shulde in ioye lyue euer
Where I shall dye neuer
Thus also he sayd verely
That I shulde fele there no yll
And haue all that I desyre wyl
And se god in his maiesie
Also he promest me a greater hyre
That I shulde haue all that I wolde desyre.

330

Actio.

I I rede the laye that thought awaye
For mayst thou not se all daye
That they that vseth spozte and playe
Lyue at ease meryly
They haue moste hertpest reste
And fareth of the beste
That thus spendeth theyr lyues in iolyte.

340

Eugenio.

I Well than my wytte I wyl renewe
For I trowe thou sayest full trewe
If I do it / and afterwarde rewe it
As to gyue away my good

350

I trowe I shulde it forthynke
Without a cuppe than myght I drynke
For that purse that sowneþ not trynke
His mayster weareth a threde bare hode.

Actio.

¶ He ye man / that is trewe in dede
But let vs go walke a space
For yuell counsaile hyther wyll spede
360 That person I trowe he be voyde of all grace.

Eugenio.

¶ So we hence than in tyme
Hastely we wyll come agayne
For Johan wyll be here by pyrme
His sermonde wolde I here fayne.

Yuell counsaile.

¶ By your leaue let me come nere
What dothe all this company here
Where after is your gapyng
370 By oure ladye a maystere I haue soughte nye and farr
For sythe I came fro Rochester
I haue spente all my wynnynge
By our lady I wyll no more goo to Couentry
For there knaues set me on the pyllery
And threwe egges at my hede
So soze that my nose dyd blede
Of whyte wyne galons thurty
Somtyme in London dyd I dwell
I was prentysse with yuell counsell
380 And so men calleth me
I hope agayne to go thyder
If sommer were come and fayre wether
And lyue full merely

I haue sought Englande thoroowe and thoroowe
Uyllage / towne / cytie / and borowe
With many a thousande bequeyntyd I am
As yll tongued churles / and many a proude gentyll man
That theudly roundeth many a pyssell
When they in yonge wyues eeres dothe whyssell
Of maters partaynyng to Venus actes
With fayre flatteryng wordes and pretty knackes
Both men and women they bynge to lechery
Through me yuell counsaile to lyue in aduoutry
In Cornewall I haue ben and in Kent
Westmynster / saynt Katheryns / and in vnthyfftes rent
There I rested very lately
Nowe sayne wolde I haue a mayster
That wolde do by my counsell
For though he spende and be a waster
To get money I can teache hym the crafte well.

390

400

¶ Idelnesse.

¶ What art thou tell me that speketh this.

¶ Yuell counsaile.

¶ Mary syr a man that wolde haue a seruyss
Great nede haue I therto.

¶ Idelnesse.

¶ Why what seruyce canst thou do.

¶ Yuell counsaile.

¶ Bothe steale and lye / and on your erande go
To sette an other mannes wyfe to your bedde.

410

¶ Idelnesse.

¶ If I of suche thynges may be spedde
I am gladd that we be met.

¶ Yuell counsaile.

¶ In Englande shall nothing me let

480 I dyd hym holde in the wynde
Tyll at the laste he had his mynde
God gyue hym an yll peue.

¶ Idelnesse.

¶ And what meate dyd thou gyue hym
Say on hardely.

¶ Puell counsaile.

¶ Syre a fayre pece of baken
And a blacke bolle full of barly.

¶ Idelnesse.

490 ¶ By Iesu this is a gentyll meate for a hauke
To kepe byrdes thou art very connyng
Thy thyfte I trowe is layde a sonnyng
But tell me now where is thy wonnyng.

¶ Puell counsaile.

¶ Syr at the steeves is my moste abydyng
Othertwyle goyng / and somtyme rydyng
And yf the grounde be sylpper and sylpyng
In saythe I fall downe mostelyng.

¶ Idelnesse.

500 ¶ What some pleasure than there areres
Besprewe your heed bytwene your eeres.

¶ Puell counsaile.

¶ May syr it shall be yours and theirs
For whan a man hath inowe
Let hym parte with his neyghbours.

¶ Idelnesse.

¶ It is thy destiny I trowe
For to be cladde all in byeres
And ryde the horse with foure eeres.

510 ¶ Puell counsaile.

¶ May syr not afore you

For I loue yll to walter

I ryde in a saddyll / but ye shall ryde in a halter.

Idelnesse.

¶ In good faythe knaue thou shalte beare me a strype.

Puell counsayle.

¶ And thou shalte haue another an I can hyt the a ryght.

Idelnesse.

¶ Why smytest thou not / come of.

Puell counsayle.

520

¶ May I trowe ye do but skosse

But I wolde not for an hundred pounce fyghte with the.

Idelnesse.

¶ Why so tell me.

Puell counsayle.

¶ For I neuer fought with man but he deyde
And so shulde you and ye dyd my strokes abyde.

Idelnesse.

¶ Mary I had leuer thou were tyde
Thou arte as manly as yll cheuyng

530

Thou were a good bolde felowe to go a theuyng.

Puell counsayle.

¶ Well let vs go to vnthyftes a while hence
And let some other kepe resydence
For I dare laye thereon .xl. pence
We shall haue a sermon or nyght.

Idelnesse.

¶ I trowe than he wyll come hyther
That layde fyrst In principio togyther.

Ambo.

540

¶ So we / for we two wyll go thyder
There as we wyll make mery by this lyght.

Actio.

¶ A fy I haue ben longe awaye

C.ii.

I sayd I wolde se you by the lyght daye.

✠ Eugenio.

¶ There hath be a sayre araye

¶ There we to haue be

¶ There was layeng of the lawe

550 And all was not worthe a newe strawe

¶ So god helpe me.

✠ Actio.

¶ Sp? I sawe the wenche that dyde poure necke clawe

¶ That bare in her hande a gay gewgawe

¶ She thought it was lyke a pawe

¶ Of a whytynge

¶ She helde me with a tale of tytemary tally

¶ Tyll my thyrste was gone as quyte as a dally

¶ God wote it is a nyce thyng.

560 ✠ Eugenio

¶ Peace man / ye shall here a sermonysacyon

¶ Of the egle that ryseth full hye

¶ If he do here thy exclamacyon

¶ He wyl make the to sye.

✠ Actio.

¶ Not in a strynge I trowe

¶ Peace for he is come now.

✠ Johan the Euangelyst.

¶ O men vnkynde / wretched and mortall

570 Herken to this perable that I shall tell.

✠ Eugenio.

¶ The berynge therof gyue you I shall.

✠ Actio.

¶ And I to do by your counsayle yf ye saye well.

✠ Johan the Euangelyst.

¶ Nowe I begynne / gyue good audience

Two men assended ones to a temple to praye
 Theyr conuersacyon hauynge great difference
 It was the Pharysien and the publycan I saye
 Two ensamples by them perceyue we maye 580
 The great pryde of the Pharyseye
 Other mennes fautes he dysprayed aye
 And his owne countayle hyd vnder false hewe
 In the publycans prayers there was than
 A great excellence of mekenesse
 He dyspyled hymselfe a wretched man
 Thynkyng eche creature exceded hym in goodenesse
 His fautes he dyd confesse
 With great sorowe for his transgressyon
 And in the pharyses prayer dyd expresse 590
 Of full pryde and adulatory
 He prayde not / but prayled hymselfe there
 Standyng vpryght with a pette face
 The masse begynneth with Confiteor
 And endeth with Deo gratias
 Eyn the reuers he dyd in this case
 There the masse endeth he beganne proudely
 Makynge no confession of his trespass
 But sayd (Deo gratias ago tibi)
 In than he thanked god he was not to blame 600
 But in that he thanked hym not with verye mekenesse
 Thre peces of synne he rehersted by name
 In whiche all synnes be comprehended expresse
 By rauenours is vnderstande couetyse
 In vnrpyghtfull to say pryde of hym than
 In auoury / all lechery that men can reherce
 And thus he excused hym selfe / & sclaundred the publycan

I pay my tythes he sayd also
 And so he dyd / but not of the beste
 610 In that Tayme he was lyke to
 For he tythed alway of the worst
 Twyse in the weke he sayd he dyd faste
 Fro meate and drynke he dyd / but not fro dedelye synne
 And that is the faste that pleaseth god beste
 But therat hypocrytes wyl not begynne
 Agayne god he synned greuouly
 In that he iustified hym selfe so
 And his euen Christen sclaudyng malyciously
 (Tu testimonium perhiberis de teipso)
 620 (Et testimonium tuum non est verum) I say so
 Wherfore god dyd hym deuyde
 Fro the nyne partes of aungels the tenth so
 Where Lucyfer is falle for his pryde
 The gospell sayd / who doth hye hym shall be owe
 All they that prayseth them selfe do synne be you sure
 And so you cursed men do your cure
 For by goddes iugement
 If ye forsake not your synne be you sure
 You go to hell / wherfore repente.

630 ✠ Ambo.

¶ I crye god mercy for myne offence
 My wycked lyfe I do desyre.

 ✠ Eugenio.

¶ Also I am sorry of my neglygence
 Your doctryne I wyl folowe full mekely.

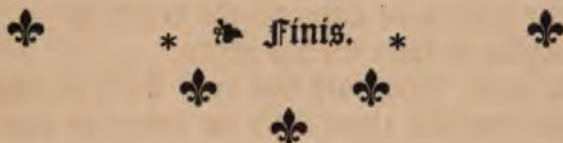
 S. Johan the Euangelyste.

¶ This sample god sayth vs to
 That we shulde consyder it wysely
 Who demeth hym selfe good / is ferre there fro
 640 And he that thynketh hymselfe synfullest is blyssed hardly

Thynke now that youre purpose was sette cursedlye
 In synne thus to lede lyues vayne
 Under colour of vertue / demyng your selfe good
 You and all they that it dothe sustayne
 Be worlde than the pharysey / mennes lawes are woode
 Remembre this for the reuerence of hym y dyed on roode
 And to the lawes of the churche abyde euery man
 And ye shall be parteners of Chyistes precyous bloode
 And blessed of god as was the publycan
 Thus yf ye wyll be stedfaste and trewe
 Jesu wyll than with his grace you reneue
 To that lordes blyss ye shall come all a
 Qui uiuit per infinita seculorum secula.

650

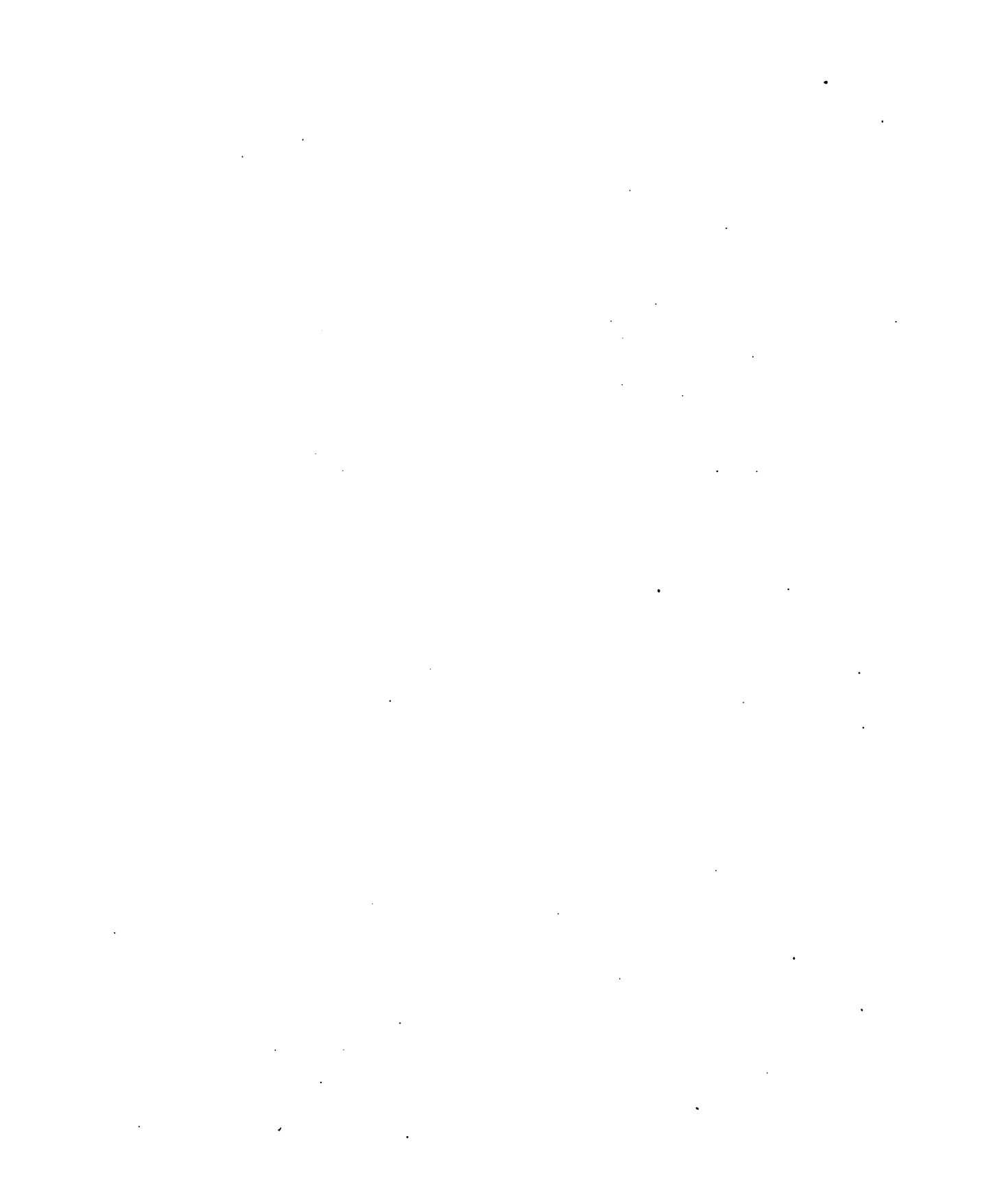
Amen.



¶ Thus endeth the Enterlude of saynt Iohan
 the Euangelyste. Impprynted at London
 in Foster laene by Iohn Maley.









.

.

.

.

.

.

.

.

.

.

.

.

.







Jul 27 '66

Stanford University Library
Stanford, California

In order that others may use this book,
please return it as soon as possible, but
not later than the date due.



